

cations of a genuine conversation, just as a failure to attend church is a sure indication of a backslider. 3rd. Another of the means of grace which the isolated Christian is deprived of is "the communion." The partaking of the Lord's Supper, and the sacred emblems of the broken body, and the shed blood of our Lord. I think I am safe in saying that it is the greatest of all means of spiritual life. It is our blessed privilege at all times to have intercourse, or fellowship with our Savior, but more especially should we at the communion. The partaking of these sacred emblems is essential to spiritual life. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in yourselves," R. V. John 6 : 53.

Jesus said, "As the living Father sent me, and I live because of the Father, so he that eateth me, he also shall live because of me." John 6 : 57.

As a plant must have soil, moisture, air, and light, in order to grow and develop into maturity, so a Christian must live in Christ, in order to grow and develop into a ripe Christian, with a fully developed and a well rounded Christian character. The greatest strength of every Christian lies in the making use of every means of grace available, and if we fail to take the advantage of any means to which we have access, we shall suffer loss. When a person is separated from the people and church of their choice can they consistently and harmoniously labor with those of different faith. Recently a good sister wrote an article to the BRETHREN EVANGELIST, and amongst other things she said, "We believe in church loyalty, but we also believe in interdenominational work." Sometimes I am at a loss to understand the meaning of words and this word "interdenominational" is one of them. I cannot find it anywhere. But I suppose it means to unitedly co-operate with others of different faith. This is unquestionably a good spirit. But just how far we can consistently and harmoniously work with others of different faith is a question that has often perplexed me. It has been my experience, having been separated from my people and church for over twelve years, that I always had a desire to work with others as much as I could. But I invariably found that in order to work together in perfect harmony I must yield certain points which my Bible emphatically declares the observance of such to be strictly essential to salvation. And to yield and be silent on these fundamental doctrines is sure to prove a detriment to our faith. And so strongly have I advocated the observance of the divinely appointed and established ordinances of the church of Christ, that I have been thought to be unreasonably devoted to my church, and not only unreasonably devoted but excessively prejudiced, and that means blind zeal, zeal not according to the knowledge of God's word. But glory be to God, we have the infallibly safe guide in "the sure word of prophecy."

Conference can help our isolated people more by devising ways and means by which they might at least have occasional if not regular preaching services.

There are several points where we have scattered members, and I am perfectly satisfied that an organization might readily be effected by a series of gospel meetings. And let me say right here, that I think more missionary work ought to be done at such points. I always have been opposed to having money which was contributed for mission work, expended in protracted efforts at points where there were church organizations. If our brethren have the Lord's cause at heart, if like the apostle of old, they "Love the law of the Lord after the inward man," they will be so delighted to have a revival of God's work and word in their neighborhood, that they will with joy and gladness esteem it a blessed privilege to defray all of the expenses of such an effort. "Because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf." Phil. 1 : 29 How many of you are willing to suffer in his behalf, by making a sacrifice to extend the borders of his holy Zion. With many of us it is a case of giving him the pennies, and spending the dollars on ourselves. How many of us like good old Job, desire "to be weighed in an even balance." Job 31 : 6.

"A lad once went into a pharmacy, and handing a bottle to the chemist said: 'A pennyworth of cod liver oil, and please give me short measure.' The astonished chemist leaned over the counter and asked how it was he wanted short measure. Said the lad 'It is for myself.' Many people are like the lad. If it is for themselves they apply a very different standard to that which they apply for others. Hope you will be able to make the application. I will mention one point in particular where I am satisfied with some effort a Brethren Church might be organized. Dos Palos Colony, the home of our dear Brother Reed and family, whose Christian life and character has been such an exemplary one in that community, to which reason I attribute the expressed desire of several there to become members of the Brethren Church. Others speak very favorably of the doctrines of the Brethren Church. We hope and pray for a closer union of our brethren in Calif. And trust that the good brethren in conference will contrive and plan together for the help of our isolated brethren. I feel that if the borders of Zion are to be extended here in Calif, we the children of God who must be instrumental in its accomplishment must understand the need of co-operating with God, and with one another for this acquirement.

With Christian love and fellowship, and trusting the good spirit will be present at all of your sessions guiding you in all of your deliberations.

Rosedale, Calif.

HOLSINGERISMS NO. 32

J. C. CASSEL

I do not think Brother Holsinger has the title of his article copyrighted, hence I will venture to use it so as to be sure to have this article read by all EVANGELIST readers, as I feel quite sure that every one reads "Holsingerisms" thru from beginning to end.

Some of them are wise, and good, and true, all of them are interesting reading matter, and no doubt written with the best motives for the greatest good to the greatest number, but not always of the highest practicability, and as No. 32 is in part greatly lacking in this particular feature I am impelled to criticise it in a brotherly way. Having been the representative active agent in the Washington church enterprise, and may be called upon to act in similar ways in future enterprises I feel it my business and duty to defend a plan that has worked so exceedingly, and abundantly better than we could even think or expect.

The cash in advance, or pay as you go idea is a very beautiful theory, but it is neither scriptural nor practical. It is not scriptural because "the just shall live by faith," and "without faith it is impossible to please God." It is not practical because there is not half money enough in the world to do the business of the world on that basis, consequently the man or the organization that will only do business on that basis will clog the wheels of enterprise to the extent of his or its ability. This is true in state or church in individuals or corporations.

Governments organize and operate upon borrowed capital.

Great railroad, and canal and steamship companies organize and operate upon borrowed capital, poor men buy farms or enter into business on borrowed capital. They do it not from choice, but from necessity, but if they did not do so there would be no enterprise, no advancement, no improvement, possibly no civilization, no education. If it were not for the practicability of doing business on borrowed, or unearned capital our dear Brother Holsinger would not now be basking in the invigorating atmosphere of the Pacific Coast, because there would be no steamships or railroads to carry him there.

To bring this question closer home let me refer to a few things in which I have been personally interested. For instance our Philadelphia church; when we organized there was not enough private capital among the whole of the twenty-one charter members to pay for a church property if they had all given all they had; we managed to raise five hundred dollars, and borrowed four thousand trusting in God to so bless us that we would eventually be able to pay for it. He has done it; today if it were necessary we could pay the whole of it; part is paid. Modesty forbids that I should give a detailed account of the work and outgrowth of the Philadelphia church. Much of it is known. Compare what is, and has been, with what would not have been if we had pursued the faithless, conservative, unpracticable course advocated